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to the last quarter of the nineteenth century. One is irresistibly led to a suggestion. Any work dealing with literature may happily follow the old custom of placing a motto on its title-page. In case this plan should appeal to the editors of the coming volumes of *The Cambridge History of American Literature*, they may find words ready for their purpose in the second verse of the first chapter of the Book of Genesis:

“And the earth was without form, and void;
and darkness was upon the face of the deep.”

BARRETT WENDELL.

HARVARD UNIVERSITY.

ENCYCLOPÆDIA OF RELIGION AND ETHICS. VII. HYMNS — LIBERTY. 1915. Pp. 911. VIII. LIFE AND DEATH — MULLA. 1916. Pp. 910. IX. MUNDAS — PHRYGIANS. 1917. Pp. xx, 911. Charles Scribner's Sons.

Since our last notice in this *Review* (July, 1914), three additional volumes have appeared, carrying the work down to the word “Phrygians,” and bringing it within a measurable distance of completion. The peculiarities of the editorial plan and the general character of the articles have been sufficiently described in our earlier notices. It remains to say that, contrary to what might have been expected in a work of so eminently international a character, the war seems to have had very little effect upon it. The editor is to be congratulated upon having achieved what even in times of peace is not easy to accomplish — keeping his distinguished contributors on from volume to volume. It is sincerely to be hoped that nothing may interfere with the speedy consummation of the undertaking, which, vast as it appeared in the programme, appears almost incredible in the accomplishment.

As in the former volumes, there are in these a good many composite articles; for example, at the beginning of volume VII, one on “Hymns”; in volume VIII, “Magic,” “Marriage,” “Missions”; in volume IX, “Music,” “Names,” “Nature,” “Philosophy.” Notable single articles are: “Jainism,” by Hermann Jacobi, “Karaites,” by Samuel Poznanski, “Indonesians,” by Kruijt, and “Melanesians,” by Codrington, to name but a few of many. As in the earlier volumes, philosophical subjects are given large room, and are treated generally from a Scotch standpoint. The long article, “Jesus Christ,” by W. Douglas Mackenzie, includes the whole history of Christology, down to the “present situation,” and deals with the subject from the point of view of the systematic

theologian upon a method which effectually excludes the historical problems.

There are again some strange omissions; for instance, there is no article on *Imam* and *Imamites*, and neither article nor cross-reference under *Ismaili*. It is hardly to be supposed that those who use this Encyclopædia will know enough, when they fail to find the latter in the proper place, to look for them under "Assassins" and "Carmatians." In general, a greater liberality in cross-references would add much to the usefulness of a work which, partly from the nature of the matter and partly from its peculiar arrangement, is very hard to find anything in. To make the wealth of its contents fully available, extensive indexes will be necessary, and indexes made with an intelligence which the professional index-maker cannot be expected to possess.

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THE HEBREW-CHRISTIAN MESSIAH. Being Twelve Lectures delivered before the Honourable Society of Lincoln's Inn on the Foundation of Bishop Warburton in the years 1911-1915. A. LUKYN WILLIAMS, D.D. Society for the Propagation of Christian Knowledge. 1916.

Among those who have recently taken part in the work of presenting Christianity to the English Jews, two men, members of Jesus College, Cambridge, Dr. Lukyn Williams and Dr. Oesterley, have been honourably distinguished. They belong to very different wings of the English Church, but are in absolute agreement that the most important prerequisite for their work is a thorough acquaintance with Jewish modes of thought. Dr. Oesterley showed how genuine was his sympathy with Judaism when he produced in collaboration with Canon Box their *Religion of the Synagogue*; and Dr. Williams has in this respect followed in the steps of his younger friend in the present Lectures on *The Hebrew-Christian Messiah*.

The lectureship was founded by that typical eighteenth-century divine, William Warburton, Bishop of Gloucester, who was also Preacher to Lincoln's Inn. He is best known as the editor of Shakespeare, the friend and executor of Pope, and the author of *The Divine Legation of Moses Demonstrated on the Principles of a Religious Deist*, a marvel of perverse ingenuity in apologetic. In 1768 Warburton endowed the lectureship "to prove the truth of the Christian Religion from the completion of the prophecies of the Old and New Testaments which relate to the Christian Church, especially to the Apostasy of Papal Rome." "On the right determination of the